

## CHURCH MATTERS.

## Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. P. W. Ballantine, Pastor. Public worship on Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month. Classes of moral service. Temperance Meeting Tuesday evenings. Prayer Meeting Thursday evenings. Young People's meeting, Sabbath evening at 6:30 o'clock. Sabbath evening at 6:30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. J. R. Lovell, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M.; Sunday-school, 12 M. Prayer meeting, Thursday evening at 7:45. Class meetings, Tuesday and Friday evenings at 7:45.

THE WESTMINSTER PRESBYTERIAN CHURCH—Fremont Street, corner Franklin—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (EPISCOPAL)—Liberty Street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Evening service, 7:30. Sunday-school at 3 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8:30 A. M.; High mass, 10:30 A. M.; Vespers, 3 P. M.; Sunday-school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M.; Sunday-school, 12 M. Prayer meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watertown).—Rev. Daniel I. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 7:30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Endicott, Pastor. Services, 10:30 A. M.; Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7:45.

REFORMED CHURCH (Brookdale).—Rev. Paster. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 8:30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Burleigh, Leader—Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

The REV. A. C. FRISSELL will preach in Westminster Chapel-to-morrow morning, and will present the cause of the American Tract Society.

A FINE literary and musical programme has been proposed in connection with the tea party at the M. E. Chapel on Wednesday next.

## More About Lotteries.

To the Bloomfield Citizen: I have no desire to trespass on the hospitality of the CITIZEN's columns, and shall therefore be brief. I am not a matter of public notice, nor a communication into the waste basket. Nevertheless, being a mixture of Quaker and Methodist, I cannot conscientiously keep still "when the spirit moves" me as strongly to say "amen" as in the present instance. I refer to the editorial and letter in the last CITIZEN regarding lotteries, chances, grab bags, prize packages, &c. I do not mean to say "I am against them," for on thinking it over, this spirit of something for nothing seems to have permeated almost every avenue of human life and occupation. From the number of "gift enterprises," one might think us a nation of beggars.

Not very long ago a friend of mine, in the innocence of her heart, took the liberty of asking me if I had any lottery tickets for a set of diamond jewelry, and before I knew it my name had appeared twice in a printed list of the ticket holders. In serene unconsciousness I had myself circulated a dozen or more of the papers containing that list. As soon as my attention was called to it, I wrote explaining my disapproving and warning that it must not be repeated, and the reason therefore for publishing. This was very frankly and generously done, but in the same paper the lady also gave her reasons for believing in raffles as follows:

"A raffle saved our public library from the auctioneer's hammer." Nearly every church in the land has been saved from the auctioneer's guillotine by raffles. (I can hardly believe this is true, but if it is, so much the worse for the churches.) "Sarah B. Cooper, the world renowned Sabbath-school teacher and kindergarten teacher, has a bracelet for \$500, and that \$500 has been saved, in her kindergarten, many a badly born 'gamin' to a life of usefulness."

"Raffling is upon the same principle as insurance. We pay a small sum and get a large, one in case our policy draws a conflagration, and if it does not we get nothing. Some one else has all our money."

I fear that even "Anti-Luck" would not be willing to go as far as that last clause would take him (or her), and yet, it does not seem to me that this principle of insurance, which has taken so large a place in our business world, is greatly responsible for the present gambling

spirit, which is doing so much to undermine morality and industry.

I am very glad to hear strong voices calling public attention to these evils. The tone given to "bulls and bears" in the editorial is as past as anything can be.

Though my "amen" is much longer than I intended, I do want to say just a word in answer to the editor's question to what those young men, at the Symphony Society, should have done when they turned around and began to deplore their seats. To my mind the proper thing would have been for the gentlemen to politely inform the ladies that they had returned. I can hardly believe that ladies would take seats in that manner, knowing that they were depriving their rightful owners. The probability is that they thought the gentlemen did not intend to return. It is not good that they had returned. To a person who is not a ready recognizer of fact, the ordinary man looks so much like other men, that one is not easily distinguished from others. A false notion of chivalry deprived these gentlemen of their seats. They would not have been at any loss what to do if other gentlemen had taken them. No one need be afraid of the individuals who take their seats, remember that all parties concerned are human beings, and they will have no trouble in deciding how to act. No one can fail to see that the tendency of the age is toward equalization, and the sooner we adjust ourselves to it the better. If women would acquaint themselves with the law, regarding their rights of property and person, in the last fifty years they might be more ready to resign some of their "privileges."

Bloomfield, Dec. 3. GOPHER.

The Children's Home of Montclair. To the Bloomfield Citizen:

The Managers of the Children's Home desire to express, through your columns, their very sincere appreciation of the many substantial gifts received during Thanksgiving week from the friends of the Home in Bloomfield and Glen Ridge.

The donations this year have been even more numerous and more liberal than heretofore, and finding it impracticable to acknowledge each gift personally, it is hoped that all among your readers who have contributed to the good cheer and comfort of our little ones, will accept this assurance of our hearty gratitude.

MANAGERS OF THE HOME, per Mr. E. Habberton, Secy.

Blind Tom at Library Hall.

An audience consisting of not more than thirty persons assembled to hear Blind Tom at Library Hall last Tuesday evening. The programme was that long familiar to the profligate and enterprising, Tom Thumb's almanac. The singular and abnormal skill of the colored man was exhibited in memory and technique, and the management pluckily went through the whole list of selections, although the house could hardly have paid

Mike Dunn.

Michael Dunn! Do you know him? Perhaps not; but if you had been in prison and had been turned out of prison, he would be in New York City, he would have been pretty likely to find Mike out. He knows all about prisons, and what is more and better, he knows that the power of Christ can save the worst man that ever came out of prison. He knows it all experimentally; he was in prison thirty-five years, and for forty-six years he had a criminal record, was the son of a criminal mother, and his father was a thief. He was reckoned one of the most expert thieves in the country. There are some who have come out of Sing Sing Prison, and when he left the keeper said: "We'll keep your place, Mike, for six weeks; you'll be back by that time." But Mike—everybody calls him Mike and respects him less for his name—had a secret. He had a plan, and he carried it out. He found out that he was a sinner, and he put the two discoveries together, and made them personal to himself.

And then, himself saved, he began to look about to see how he could save men of his class. He saw at once that he must have a home, and he had a home, and he had a wholesome reaction from his old life in the thought that every man ought to earn what he ate. So he pawned his coat, and hired a room in the lower part of the city, and he locked the door and knelt down and vowed before his God that no ex-convict should be turned out of his home. And he did as he said; and he vowed, moreover, that no man should eat a second meal in his house till he had earned it. That was a small beginning, but he found work for men to do there—and he led men to Christ there—and eleven hundred ex-convicts have found shelter and hope and life under the roof of Michael Dunn's home of faith.

This institution has a house that cost \$40,000, and yet there is not a week but poor fellows are turned from its doors for lack of room. Michael Dunn ought to have a house of India rubber elasticity—a house as big as his heart—God bless him! I heard Michael Dunn tell his story at a prison reform prayer-meeting last week, and I have no doubt that he is a great deal more of it than I would like to repeat, if I only had time.—W. M. F. Rounds in *National Baptist*.

An Old Song Analyzed.

You all know the old "Sing a song of sixpence," but have you ever read what it means for?

The four-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them, are the golden sunbeams.

The queen, who sits in the dark kitchen, is the moon, and the honey, with which she feeds the king, is the moonlight.

The industrious maid, who is in the garden at work before the king, the sun has risen, is day dawn, and the obstacles she hangs out are the clouds, while the bird, who so tragically ends the song by "nipping off her nose," is the hour of sunset. So we have the whole day, if not a nutshell, in a pie.—*Toronto Globe*.

The late Mr. Carlyle sometimes, among other coincidences, gave a very good word, at least for a few moments, of its idea went. Prof. Mahaffey writes that he well remembers hearing him use the expression "an exuberance of Jackassery" in characterizing the Positivists.

## LITERARY NOTES.

BRYCE'S PEARL ENGLISH DICTIONARY. New York: T. Y. Crowell & Co.; pp. 384. Price, 50 cents.

MESSRS. T. Y. CROWELL AND CO. announce and have published a little gem of a dictionary. It is in clear pearl type and contains about 15,000 words—all an ordinary mortal wants to use. We have seen people who would have employed more if they had not been confined to a smaller number, which they made to do double and treble duty. But a man who can pull this book out of his vest pocket can easily turn it to death with a pin and pierce his heart, and it is a neat and compact instrument in appearance, easy to keep in order; and on the whole "The Best Fence in the Market." For Catalogue apply to

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